

**QIJS:** Qudus International Journal of Islamic Studies  
Volume 6, Issue 1, February 2018

## **DEVELOPING MODEL SOF PRODUCTIVE WAQF MASJID AGUNG SYUHADA YOGYAKARTA**

**Amimah Oktarina**

Islamic University of Indonesia Yogyakarta, Indonesia  
[mimitari92@gmail.com](mailto:mimitari92@gmail.com)

**Asnaini**

IAIN Bengkulu, Indonesia  
[asnaasnaini@gmail.com](mailto:asnaasnaini@gmail.com)

### **Abstract**

*The problems of poverty and social inequality in a country with a majority Muslim population is of concern, one of which is Indonesia. One of the religious institution in Islam which are of direct relevance functionally with efforts to solve social problems and humanity is waqf. The emergence of the paradigm of productive waqf, is a momentum as an attempt to transform from its traditional management of waqf professional management. Masjid Agung Syuhada Yogyakarta can be considered successful in the management of this productive waqf for their productive economic programs. In this paper will discuss how to model the development of productive waqf in Masjid Agung Syuhada Yogyakarta. By using methods of field research and qualitative approach to the data will be obtained and analyzed through qualitative descriptive analysis techniques. Data were obtained through in-depth observation, interviews and documentation. The results*

*showed productive waqf that have been applied by Masjid Agung Syuhada Yogyakarta made many contributions both internally and externally through the productive economy that is sustainable. Waqf funds collected are managed properly and professionally so that the distribution can also be dialogue, it means that the waqf funds channeled productively with their development in several business areas in Masjid Agung Syuhada Yogyakarta.*

**Keywords:** *waqf, productive waqf, economic, mosque.*

## **A. Introduction**

The problems of poverty and social inequality in a country with a majority Muslim population is of concern, one of which is Indonesia. The number of poor people continues to grow since the economic crisis in 1997 to the present. One of the religious institution in Islam which are of direct relevance functionally with efforts to solve social problems and humanity is waqf (Usman, 2013:9).

Waqf is an instrument to build the welfare of the people who are expected to play an active role. Donating property for the purpose of goodness is a transfer of property deeds and benefits from one person to another. It describes a system which as a whole provide the foundation of the happiness of mankind. *Wakif* were happy to help those in need, while grateful for the purposes of waqf receiver can basically be met. Finally joy, happiness and gratitude are met collectively in public life without conflict between each other (Lubis, 2010:7).

In Indonesia, waqf has been recognized and implemented by Muslims since Islam entered Indonesia. Management of waqf in Indonesia through three periods, namely the period of traditional, semi-professional, and professional. As we know that the traditional period, where endowments are still consumptive and yet provides extensive social contribution. This is because of their lack of understanding of the waqf which is seen as a static mechanism, *wakif* are not competent and inadequate regulation.

Semi-professional period marked by the community began to develop and empower the productive endowments that can provide social and economic benefits. Although in this period is not maximized, but public awareness to utilize the endowment has grown so waqf lands began to be empowered as agriculture, business shops, cooperatives, workshops, and so on.

Empowerment great potential to be interesting to be developed in the professional period. A form of professionalism includes property assets, management, human resources, and business forms. Besides, endowments also been equipped with a regulation such as Act of Endowment and participate in monetary policy.

Up to this time the number of donated land in Indonesia very much. This is the data reinforced the Ministry of Religious Endowments Directorate of the Republic of Indonesia that the number of donated land locations until March 2016, there were 435 768 locations spread throughout the provinces in Indonesia, with an area of 4.359.443.170,00 M<sup>2</sup> (BWI, 2017).

If the number of donated land in Indonesia is attributed to the country which is currently facing a variety of crises, in particular the economic crisis, endowments potential to be developed in order to help the poor. However, the wealth endowments there were so many, in general, their use is consumptive and yet still managed productively.

The emergence of the paradigm of productive endowments, is a momentum as an attempt to transform from its traditional management of waqf endowments professional management to improve or add to the benefits of endowments. Endowments productive widely used as a replacement for static endowments by investors (*wakif*). In this case, productive endowments can instrumental in the the economic and social importance as a source of financing for schools, research and study, hospitals, and other useful services.

Paradigm productive endowments more focused on the development of waqf property and maximizing the potential of economic endowments (Lubis, 2010:35-36). As for the management of waqf productive models by Muhammad Shafi Antonio, empowerment endowments characterized by major characteristics, namely: pattern waqf management must be integrated, nazir welfare principle and the principle of transformation and responsibilities (Rozalinda, 2015:90). In addition, the management model of productive endowments were also mentioned by Rozalinda using Islam-based management functions such as planning, organizing, leadership, and oversight that are interconnected so that the waqf management objectives can be achieved (Matraji, 2017).

The greater the potential for productive endowments, many institutions that become facilitators in the management, one of which is the mosque. As we know that at this time the mosque not only as a place of worship but also a variety of community activities. In this context, it is very important when hooking productive management and development of endowments to the mosque.

Yogyakarta is known as one of the cities in the region of Yogyakarta Special Region multicultural dimension has a historic mosque which is used as a historical monument is Masjid Agung Syuhada Yogyakarta. Its presence in a multicultural society, ethnic dimension, cultural, religious, social, and behavioral life very coloring each Yogyakarta. Masjid Agung Syuhada Yogyakarta can be considered successful in the management of this productive endowments for their various productive economic program that has been done by the board with the passion and determination that makes this mosque is not only a religious facilities, but also contribute to the economic welfare of the community.

In harmony with this, as disclosed by the Chairman of YASMA Masjid Agung Syuhada Yogyakarta, Barmawi Mukri that Masjid Agung Syuhada Yogyakarta is not only famous because of the shape of the building that uses the style and architectural

style model, but also because of its neutrality and activities in the field of education, propaganda, and social community, while still in the service of prayer and other social. Therefore, Masjid Agung Syuhada Yogyakarta is arguably the plenary mosque whose role and function so that it becomes a model and example mosques, one of them in the management of productive endowments.

Based on some of the above, this paper will discuss in depth related to the management and development of productive endowments in Masjid Agung Syuhada Yogyakarta. By looking at how this mosque officials to manage and develop the productive endowments in various fields are expected to make a major contribution to various parties such as the Islamic economic practitioners and other mosque officials in order to make this mosque as a model to develop optimally productive endowments. So that the productive endowments to be one potential instrument is capable of being solutioner in the economic welfare of the Indonesian people.

This research is a field research is research carried out intensively, detail, and depth to a particular object. The field research is in-depth study of the particular social unit that provides an overview of research results of broad and deep understanding of a particular social unit (Danim, 2002:55). In answer to the formulation of research problems, the method used is descriptive exploratory with a qualitative approach.

Location of the study conducted at Masjid Agung Syuhada Yogyakarta. As has been disclosed that chooses this mosque because the mosque that became historical monument in Yogyakarta and has economic productive program which is the result of the development of cash waqf property so it can be used as a model in the management of productive waqf. Primary data in this study were obtained from observations and interviews. The results of the data collection will be used as a primary source in this study. While the secondary data in this study are the data obtained from the writings or books that are relevant to research topics such as the financial statements of the business

units, the organization's data, the profile of Masjid Agung Syuhada Yogyakarta, and handbooks.

Data collection techniques gained through observation, interviews, and documentation methods. This study uses a descriptive-analytic which the authors attempted to describe the data obtained in the field related to the subject matter along with analysis to derive a conclusion. According Arikunto that descriptive research is research that is intended to gather information about the status of an existing symptoms, the symptoms according to what their situation is no time of the study (Arikunto, 1998:309-310). Research of this type do not require the hypothesis that the research was not to formulate hypotheses step.

In this study, researchers used a model of the interactive data analysis by Miles and Huberman. Data analysis model has four stages, the first stage of data collection, the second stage data reduction, data display third stage and fourth stage inference and data verification. Based on the data analysis steps above, in analyzing this with qualitative descriptive study, the data obtained from the field summed to form a clear concept map for further interpretation and analysis (Nadzir, 1999:110).

## **B. Discussion**

### **1. Concept of Waqf Productive**

Waqf is one of economic resources that have been shown to play a major role in the economy. In language endowments meaningful stop or stand (*waqafa, yaqiyu, waqfan*). In Arabic, the term is sometimes significant endowments object or objects that diwakafkan (*al-mauqufbihi*) or used in the sense of waqf as an institution such as those used in the legislation of Egypt. While in Indonesia endowments can be meaningful objects diwakafkan or institution (Praja, 1995:6).

Definition of endowments in general is a kind of gift that the implementation is done by retaining (ownership) of origin (*tahbisulAshli*), and then make its benefits are generally accepted. Ashli is Tahbisulhold items that are not inherited, sold, assigned,

mortgaged, leased and the like. How to use endowments in this case means that the endowment is used in accordance with the will of the giver waqf (*wakif*) without reward (Direktorat Pemberdayaan Wakaf, 2007:1).

Jumhurul scholars argue that the endowment is hold treasures that can be utilized while the goods are still intact, with a stop at all the monitoring of goods from people donating and others, for the management revenue such goods for the purpose of virtue and kindness for the sake of getting closer to God (Zuhaili, 2011:271). Maliki said that the endowment is the owner of the property to make the results of the treasures he had even though ownership of it by way of rent or make the income from such property (Zuhaili, 2011:272).

Although there are differences in terms endowments, but agreed that the meaning of waqf is hold *dzatnya* and *menyedekahkan* benefits. Therefore, in this case Mundzir Wahar suggests endowments productive as property or the principal fixed *diwakafkan* to be used in production activities and the results are distributed in accordance with the purpose of endowments, such as donations of land to grow crops, spring for the sale of water and others (Qahar, 2005:5).

Potential enormous endowments, the waqf not merely hold the object but can be efficient. Basically productive waqf is an attempt to increase or maximize the functions of endowments in order to meet the needs of the parties entitled to receive benefits. If the endowments have been able to contribute to meeting the needs of the parties means that endowments have been functioning for the economic welfare of the community (Mubarok, 2008:17). Thus, endowments earning a solution in developing productive treasures with enormous benefits.

Wakaf productive also be interpreted as a donation management scheme endowments of the people, by the productive donation so as to produce a sustainable surplus. In this case, the donation endowment can be a moving object, such as money and

metals began, nor immovable, such as land and buildings. Surplus productive endowments that is the source of the endowment for the financing needs of the people, such as the financing of education and quality health care.

Basically waqf was productive in the sense that should produce as endowments can fulfill its purpose if it has produced chewed results are used as intended (*mauqufalaiah*). The first man did waqf when Umar bin al-Khattab donating a plot of lush gardens in Khaybar. Then the garden was managed and the results for the benefit of society. Of course this is a waqfendowments productive in the sense of bringing economic aspects and welfare (Kompasiana, 2017).

During this time, assuming public understanding of waqf is unproductive land one of them mosques, can be changed to show the optimal development by making the mosque is not only a religious facilities, but also socio-economic facilities. In this case, the scholars agreed that the waqf for the mosque included discussion *isqaath* like liberation of slaves. Mosques do not belong to anyone, mosques belong to Allah.

Concentration of interested parties in Indonesia in the field of endowments increasingly visible with the regulations governing the waqf namely Law No. 41 of 2004 on endowments and Government Regulation No. 42 of 2006 on the implementation of Law No. 41 of 2004 on endowments. In these regulations, productive endowments also be part of it.

Under Law No. 41 of 2004 Article 16 states that *beneawaqf*property consist of immovable and moving objects. Immoveable cover:

- a. The right to land in accordance with the provisions of applicable law either already or not registered
- b. Buildings or parts of buildings that stood on the land referred to in point a
- c. Plants and other objects related to land



- d. The ownership of the apartment units in accordance with the provisions of the legislation in force
- e. Another object is not moving in accordance with the provisions of sharia and legislation in force

While the moving object is a property that is not depleted due to consumption, covering:

- a. Money
- b. Precious Metal
- c. Securities
- d. Vehicle
- e. The Intellectual Property Rights
- f. Rental Rights
- g. Other moving objects in accordance with the provisions of sharia and legislation in force.

Required for pewakaf as follows: 1. Adults, 2. sensible, 3. Not deterred acts of law, and 4. The legitimate owner of waqf property. The terms of endowments *sighatdiantarnya*: 1. Applicability forever, 2. Directly held (Zuhaili, 2011:312-313), 3. The necessity to implement, 4. Endowments should not be associated with the terms void, 5. Explanation receiver endowments.

Type-contract agreement in productive endowments, as follows:

**a. Akad ijarah**

*Akad al Ijarah* in the management of productive endowments objects, may occur for example in the form of objects waqf land, buildings, vehicles and so forth. For example, in the form of waqf land that can be leased agricultural land for growing sugar cane mill; vehicles such as car rental business may be the object or transportation and so forth.

**b. Ijarah al-a'mal**

*Ijarah al-a'mal* or the labor contract between the charterer (*musta'jir*) and those who hired (marker) to perform labor services *semenyewa* to carry out a job with a wage or salary

has been agreed. In the management of productive waqf objects, Nadir is the party that hired labor or as *musta'jir* and the other as a marker is the party performing work has *disepakah*. Tenant which in this case is obliged to provide wage salary Nadir agreed to the leased.

**c. Al-Ijarah muntahiyah bi tamlik**

In the productive endowments, this agreement can be done by Nadir cooperation with Shari'ah Financial Institutions to finance a building project or procurement. After the building project or procurement has been realized, then handed to Nadir to be utilized. And Nadir obliged to pay the rent agreed upon, and if the rent paid off, then the rent is calculated as cash purchases, resulting in a purchase contract. As a consequence of the building or items that originally hired belong to the tenants, which in this case becomes the object of waqf.

**d. Al-Murabahah**

Murabaha is a contract of sale of goods to declare the acquisition cost and benefits agreed upon by the seller and the buyer. In the management of waqf objects, can be done by making an agreement between Nadir acting as buyers and other parties as the seller.

**e. Al-Musyarakah**

In the management of productive waqf objects, *al musyamkah* an option, then Nadir will be located as one of the parties in this *Musharakah* agreement *penyeleggraan*. Nadir will deliver a series of similarly treasure the other hand, to put together (collected) who would *menajdi* together in a venture capital / business.

**f. Al-Mudharabah**

In the productive management of waqf objects, Nadir act as *Shahibul mall*, which provides all the capital and handed it to the other party as *mudlarib* who will run the capital for business activities. The advantage gained is

divided between Nadir as *shahibul mall* with *mudharib* in accordance with the agreement. Share of the profits are given to Nadir then *ditasharufkan* accordance with the objectives to develop the waqf or waqf object itself.

**g. Al-Muzara'ah**

If the object of waqf in the form of agricultural land, it is one in how to manage it to do with *al muzara'ah*. Nadir role as owners of agricultural land and others are accustomed to. The revenue sharing as agreed.

## **2. Implementation of Productive Waqfin Masjid Agung Syuhada**

### **a. History of Masjid Agung Syuhada Yogyakarta**

The establishment of the Great Mosque of Martyrs in Kotabaru, Yogyakarta, at least based on the few logical reasons, namely:

1. Be specific, as the Grand Mosque to meet the needs of Muslims to worship God.
2. General, as a vibrant and useful monument to commemorate the martyrs or patriots (the fallen heroes martyred) that the independence of the nation, defend the truth and justice.
3. As a keepsake relic, memento to Yogyakarta ever serve as the state capital, the capital of struggle.

While historically, the establishment of the Great Mosque of Martyrs in Kotabaru area does not escape from various aspects, including:

1. Dutch colonial period, Kotabaru inhabited by white people, people Indonesia upscale / affluent and highly educated. Atmosphere Kotabaru is a modern part of the city, clean, healthy but there is absolutely no place of worship of Muslims.
2. During the Japanese occupation in the early 1942 all the whites and the Netherlands moved from Kotabaru. The houses are empty and occupied by the Japanese and most

of Indonesian people are Muslim. At that time the emerging needs of a place of worship for Muslims.

3. The period of independence, the citizens Kotabarube composed of members of the army, youth, students who are Muslim. The need for a place of worship Muslims increasingly felt.
4. At the end of 1949, when the Capital of Indonesia in Yogyakarta ongoing negotiations between the delegations of Indonesia and the Netherlands in The Hague Netherlands. Appears shadow of thought will return Capital Indonesia from Yogyakarta to Jakarta metropolis. So then the desire existence of a relic, keepsakes and memorial to Yogyakarta, the capital of the struggle and the struggle for independence memorial nation of Indonesia. Building an appropriate warning to the sanctity of the struggle of Indonesia, not a statue or monument / goods dead, but a Jami 'at any time of life the nuances implied Muslims.
5. October 14, 1949; Standing Committee for Establishment of the Martyrs Memorial Mosque is shortened to the Committee of Martyrs Mosque
6. August 17th, 1950; Determination of the Martyrs Mosque Qibla line by KH. Badawi
7. 23 September 1950; Laying the First Stone by Sri Sultan Hamengkubuwono IX. As Minister Pertahanan RI and Regional Head DIY.
8. May 25, 1952; Stand Foundation Dormitory and Mosque (YASMA).
9. 20 September 1952; The inauguration of the Great Mosque of Martyrs.
10. 26 September 1952; Friday Prayer Worship prime with the Imam and Khatib Muhammad Natsir. After the Vice President, Drs. H.M. Hatta, who had just returned from performing Hajj in Mecca giving lectures in the auditorium / lecture.

11. 13 September 1953; 24 pieces of tapestry accept donations made in Karachi Pakistan of the people and government of Pakistan.

With the completion of construction of the Martyrs Mosque responsible for the management and further pemakmuran mosque Masjid Shuhada committee formed on October 14, 1949 changed its name to Foundation Dormitory and Masjid Shuhada (YASMA SHUHADA) under deed R.M. Wiranto dated August 1, 1952 No. 2 later in 2011 renamed Martyrs Mosque Foundation in Yogyakarta, based on the decision Kemenkumham No. AHU-4052. AH.01.04.tahun 2011.

Position of Chairman is always given to the palace Ngayogyakarta as Waqif land where the Martyrs Mosque was established. Currently (2013-2018) Chairman of the foundation's office vested Hero Member Haji RadenKanjengDjatiningrat (H. TirunMarwito, SH).

Masjid Agung Syuhada Yogyakarta has a vision:

“Developing the Martyrs Mosque as one of the mosques which have advantages in the social, religious, and humanitarian as well as being a model (reference) implementation role and functions of a modern mosque”.

In achieving this vision, some missions carried out by the board of the Great Mosque of Martyrs, namely:

1. Increase the prosperity of the mosque optimally with a variety of social activities, humanitarian, and religious.
2. Develop educational institutions, propaganda and regeneration, socio-economic and professional manner to meet the expectations of society.

Masjid Agung Syuhada Yogyakarta service motto reflected in the core (core values) of Masjid Agung Syuhada Yogyakarta which is a continuation of “SYUHADA”, ie:

1. *Spirituality*, meaning that in carrying out its activities always put the cultivation of spiritual values with the purpose of obtaining a blessing and pleasure of Allah.

2. *Youthful*, meaning that in carrying out activities to achieve the purpose of the foundation based on the spirit of youth.
3. *Unity*, meaning that the various entities in the environment is an integral Foundation is to achieve the goal.
4. *Humble*, meaning that all human beings who take part in the Foundation ready to behave modestly.
5. *Adaptability*, meaning that the Foundation is able to adapt with the times, and strive to offer propaganda program according to the needs of the people.
6. *Distinctive competence*, meaning that the Foundation seeks organize and develop the activities in other institutions that are not owned
7. *Accountability*, the foundation seeks meaning in organizing various activities that can be accounted for.

Management of zakah, infaq and shadaqa doing by Institution of LAZIS Masjid Syuhada (LAZISMS). Broadly speaking, the scope of activities of Masjid Agung Syuhada (under the control YASMA) is in the field of education and propaganda. For education, there is formal, and there are non-formal. As in the field of propaganda, the movement pattern approach, economic, cultural, and social empowerment. To carry out the mission and the management pattern of movement, at Masjid Shuhada neighborhood has established supporting institutions (formal and non-formal) under the auspices of the Mosque Foundation and Boarding (YASMA) Masjid Agung Syuhada. For activities that are not enclosed enumerated by these institutions, dibentuk direct ad hoc committee under the coordination of the Foundation, such as the Committee of Ramadan and Qurban Committees.

It has long been popular, although not amil zakat institutions, many Muslims from Yogyakarta or from outside the area who left their zakat Shuhada Mosque. At that time, the deposit alms from the community served by the admissions committee charity as one of the division in the committee of Ramadan. Because only handled by the ad hoc committee, the services and the management of zakat can not be sustainable. The need for the

presence of amil zakat institutions increasingly felt, especially in order to be sustainable empowerment of zakat.

In 2005, Muhamad Ansori an alumnus and former Director of the Dormitory YASMA PKMS 2000-2003, an initiative proposed for Amil Zakat Institution in the neighborhood Masjid Shuhada presented at board meetings YASMA daily. The institute is known for LAZIS MS which stands for Amil Zakat Institution, Donation and Charity Masjid Shuhada. The institute also manages endowments received from donors or wakif to be produced later.

### **b. Management of Productive Waqf Masjid Agung Syuhada Yogyakarta**

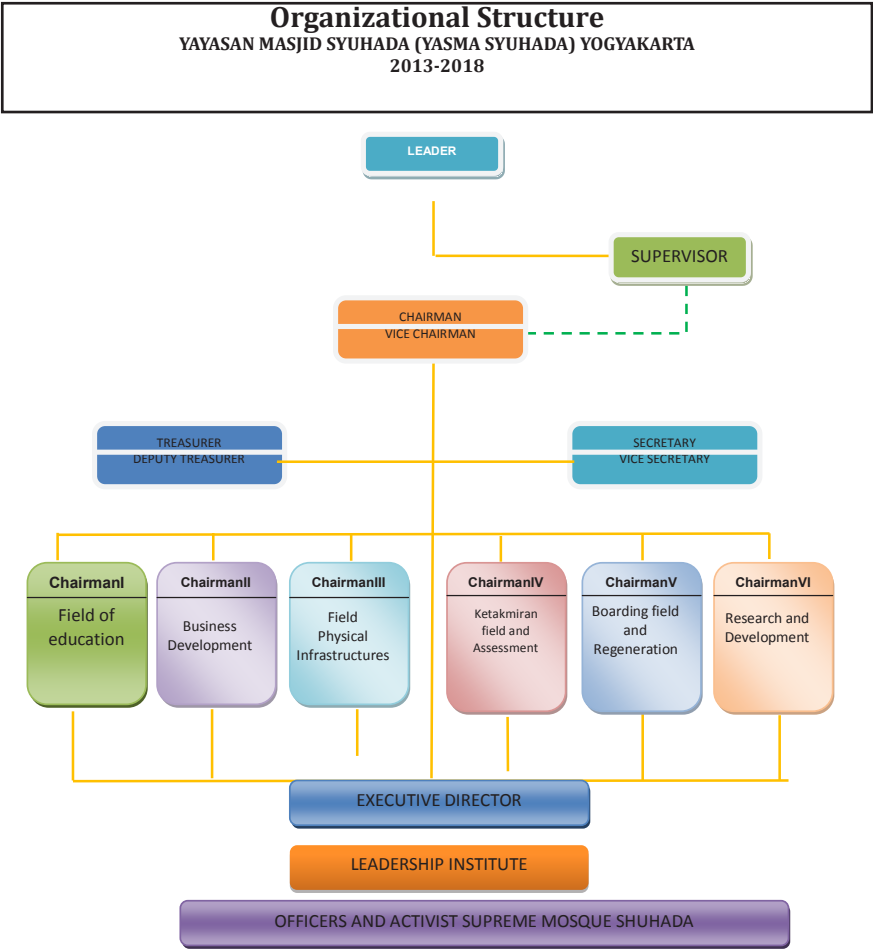
Aftermath of the eruption of Merapi, Masjid Agung Syuhada through LAZIS Masjid Agung Syuhada do a big push to participate in tackling economic circumstances of victims of Merapi concern. The big disasters make various economic sectors of society disrupted. Seeing these conditions, LAZIS Masjid Agung Syuhada make a productive economic program.

Beginning in 2010, the program is offered to donors productive economy. The marketing work optimally in promoting productive economic program for a number of donors from all walks of society. Various attempts were made ranging from socialization from one place to another place, distribution of brochures and information through social media.

People are interested in donating their wealth LAZIS visit Masjid Agung Syuhada to provide funds in order to support the productive economy. At that time, the funds raised are used to buy goats. The program is directed towards the productive economy in the field of goats.

Funds invested in goats is intended to fund not to die or be said to be more productive. In practice, the Great Mosque of Martyrs LAZIS use *mudharabah* sharing system that is 60% for farmers and 40% for LAZIS. For the results obtained by LAZIS of 40% is used as a reserve fund. This means that the reserve fund is used to anticipate when there is a goat that died so that funds are still intact.

Seeing the potential of earning huge economic program, Masjid Agung Syuhada Foundation continuously conducting various programs to contribute to the socio-economic activities of the community. LAZIS Masjid Agung Syuhada which are structurally become part of the mosque was continually optimize this program on an ongoing basis. This is evidenced by an element in the organizational structure of the board of Masjid Agung Syuhada synergistically made various efforts and activities to maximize the role and function of this historic mosque to people’s lives.



Picture 1: Organizational Structure ChartMasjid AgungSyuhada



Based on the organizational structure of the above, there are several areas indicate that this mosque is very active, namely education, business development and business fields, the field of physical infrastructure, field ketakmiran and studies, field boarding and regeneration, as well as research and development. In this case, LAZIS Masjid Agung Syuhada is part of the field of business development and business that always manages funds obtained by the mosque and then distributed to those who deserve it.

LAZIS vision of Masjid Agung Syuhada is: "Being Amil Zakat Institution, Infak, and Sadaqah trustworthy, professional, accountable and pride of the people". Its mission is:

1. Optimizing the quality of the management of ZIS trustworthy and professional.
2. Optimizing distribution and empowerment ZIS creative, innovative and productive.
3. Optimizing service to donors (*Muzakki, mushaddiq, muwaqif*)

LAZIS Masjid Agung Syuhada in scope of work in Yogyakarta. Fund performed on a predetermined area as an operational base LAZIS Shuhada Mosque, but it is possible to raise funds from outside the region muzakki, during muzakki feel more trustful to hand over funds/zakat to LAZIS Masjid Agung Syuhada. Also an opportunity to raise funds/charity of the donor or the company.

Disbursement of funds is done only on mustahiq/poor 'who live in the region Masjid Shuhada LAZIS operations. Only under special circumstances and in certain cases, LAZIS Masjid Agung Syuhada can channel its aid outside the operational area, or if poverty in the operational area of the Martyrs Mosque LAZIS already insurmountable well, agencies can distribute aid outside the operational area.

In managing the endowment received from wakif for later diproduktifkan, LAZIS Martyrs Mosque subsequently form sections, among others:

1) Marketing

The marketing tasked to disseminate productive economic program through social media as well as banners and brochures.

2) Reception Fund

This section is responsible for providing a detailed explanation of matters relating to the running of productive endowments. It also served to make the innovation program.

3) Financial department

This section is responsible for managing the proceeds to be managed as possible so it can be distributed dialogical and in accordance with the contract-akadnya.

4) Empowerment

Empowerment tasked to monitor the productive economic program that lasts either monthly, six (6) months and their evaluation for future programs.

5) Reporting section

Part reporting duty to report endowment funds received and disbursed in meetings held at the end of the year kegiatan and informed to the foundation as well as donors. So in this case management officer endowments act transparently on managed funds.

Based on these descriptions can be seen that LAZIS Masjid Agung Syuhadaseeking to apply modern management pattern in the administration and management of waqf. So that the donors or wakif have great confidence to deliver his waqf property through this mosque as can be seen from the success of the economic program productive run with good management.

### c. Development of Productive Waqf Masjid Agung Syuhada Yogyakarta

The potential of earning huge economic programs to empower the productive waqf property. Starting from the year 2010 with a motive movement membantukMerapi eruption victims, then the program is sustainable. Superior program is goats. This is because the waqf property can be managed with the maximum and give a huge impact to help the community's economy through the results imposed.

Seeing the opportunity, then the income from the productive economy growing program. This triggers the officer to conduct the development program to various potential areas. Goats program itself known Livestock Settlements Program Mandiri (PTM) LAZIS Masjid Agung Syuhada Yogyakarta. Currently, the expansion of this program area to the mountain daerahkidul by the number of goats until 2017 to reach 20 goats.

**Table 1. Livestock Settlements Program Mandiri  
LAZIS Masjid Syuhada Yogyakarta**

No	Program	Address	Year	Amount
1	PTM Cangkringan	Cancangan, Wukirsari, Cangkringan, Sleman	2015	14 Sheeps
2	PTM Tepus	Wunut, Sumberwungu, Tepus, Gunungkidul	2016	10 goats
3	PTM Pundong	Blali, Seloharjo, Pundong, Bantul	2016	22 goats
4	PTM Tepus	Wunut, Sumberwungu, Tepus, Gunungkidul	2017	20 goats

**Source: LAZIS Masjid Agung Syuhada, 2017**

Based on the above table, it can be seen that the independent livestock settlement program conducted by Masjid Agung SyuhadaYogyakarta by LAZIS has increased from year to year. Cangkringan PTM program includes several daerah namely Cancangan, Wukirsari, Cangkringan, Sleman in 2015 and amounted to 14 sheep. While PTM Tepus covering Wunut, Sumberwungu, Tepus, GunungKidul in 2016 amounted to 10 goats and increased

100% in 2017 some 20 goats. PTM Pundong covers an area Blali, Seloharjo, Pundong, Bantul in 2016 amounted to 22 goats.

Rapid development of livestock programs that revenue reached 25 million. Target in April 2017 sales increased to inventoried preparation for the feast of Sacrifice harvest this year. Income derived from the program distributed to the parties that are needed and produced. Other productive economic program which is owned by The mosque is angkringan and toast.

People who need funds to businesses can be met through the results of productive endowments managed by LAZIS Great Mosque of Martyrs. Although up to this time, is the superior program of goats, but the future will certainly continue to be improved. This is evidenced by the spread of efforts angkringan and toast at some point in the Yogyakarta area.

**Table 2. Creative Economy Program LAZIS Masjid Syuhada Yogyakarta 2016**

No	Address	Receiver	Month	Business assistance
1	DusunRandusari RT 06 RW 03	Mr.Panji	January	Capital and Business Tools
2	Dusun Sulusur, Kulonprogo	Business GroupCamilan	January	Capital and Business Tools
3	Wilayah Kota Yogyakarta	10 Mart	February	Business Tools
4	Wilayah Sleman	10 Mart	March	Business Tools
5	Singosaren, RT 05 Banguntapan	Business Group Angkringan (Takmir)	March	Complete Angkringan
6	Singosaren, RT 05 Banguntapan	Business Group	April	Complete Angkringan
7	Jl. Maguwoharjo Blok o STTA	Business Group 1	August	Toast Complete
8	Jl. JenderalSudirman Yogyakarta	Business Group 2	August	Toast Complete

9	Jl. Stadion Maguwoharjo Sleman	Business Group 3	August	Toast Complete
10	Kotagede Yogyakarta	Business Group 4	August	Toast Complete
11	Wirokerten, Banguntapan, Bantul	Mr.Bahrudin	October	Toast Complete
12	Dusun Pengok Kidul Baciro Kota	Mrs.Ginem	October	Business Tools

**Source: LAZIS Masjid Agung Syuhada, 2017**

According to the table above, the development of productive endowments in the Great Mosque of Martyrs Yogyakarta is very interesting. Waqf property obtained are not left alone means that their action is to empower them optimally productive. This empowerment contributes significantly to the economy of the community. Some of the creative economy program carried out in all regions of Yogyakarta as the area of Yogyakarta, Sleman, Bantul. These programs are also accepted by various groups individually to capital and business tools as well as for the business group. There are several recipients to capital and business tools so that they can start opening a business as a strategic step for economic improvement.

In addition, the program productive economy are also given to help businesses complete angkringan. As we know that this famous is one form of business potential in Yogyakarta. Toast effort is also one form of capital relief effort exerted on the results of the management of this productive endowments. Toast has spread in some areas of Yogyakarta.

The development of productive endowments performed by Masjid Agung Syuhada Yogyakarta with good management resulted in achievements remarkable set an example for other mosque officials. This means that the paradigm of the public thinks the mosque only limited facilities for worship alone can turn towards modernity that mosque as a center of economic social activities that can contribute to the community's economy.

Through an organized productive waqf management can maximize the collection of waqf property, productive management and distribution to those in need. The programs that have been implemented in this mosque can provide inspiration for other mosques in order to optimize the management of funds. So that the funds obtained in particular waqf property is not detained but also by producing through a variety of other economic activities.

In addition to good management of productive endowments, this mosque also gives an interesting impression with their various social activities supporting community facilities such as libraries. Mosque management continues to provide excellent service to the people to comfort themselves in the environment of Masjid Agung Syuhada Yogyakarta so iconic historic mosque mosque exemplary and became the center of worship and social economy, especially the people of Yogyakarta.

### **C. Conclusion**

Based on the explanation above, it can be concluded that the productive endowments that have been applied by the Great Mosque of Martyrs made many contributions both internally and externally through the productive economy that is sustainable. Endowment funds collected are managed properly and professionally so that the distribution can also be dialogue, it means that the endowment funds channeled productively with their development in several business areas in Masjid Agung Syuhada Yogyakarta.

Growing facilities, providing a great impact not only in worship but also socioeconomic community. In addition, earning endowment funds also contribute to the economy of surrounding communities. Hopefully, the management model of productive endowments performed by Masjid Agung Syuhada Yogyakarta to be a reference for practitioners in managing productive endowments.

## REFERENCES

- Abdullah Ubaid Matraji, *Membangkitkan Perwakafan di Indonesia*, dalam ([http:// www.bwi.or.id/ artikel](http://www.bwi.or.id/artikel))
- Arikunto, Suharsimi.1998. *Manajemen Penelitian*. Jakarta: Rineka Cipta.
- Badan Wakaf Indonesia, (<http://bwi.or.id/index.php/in/tentang-wakaf/data-wakaf/data-wakaf-tanah.html>, access on 30 March 2017)
- Dahwan, Pengelolaan Benda Wakaf Produktif, "*Aplikasi, Jurnal Aplikasi Ilmu-Ilmu Agama*, Vol. IX, No. 1, (Juni 2008), hlm. 75.
- Danim,Sudarwan.2002. *Menjadi Peneliti Kualitatif*.Bandung: Pustaka Setia.
- DirektoratPemberdayaanWakafDirjenBimbinganMasyarakat Islam. 2007.*ParadigmaBaruWakaf di Indonesia*. Jakarta: Departemen Agama RI.
- Kompasiana, *Wakaf Produktif, Sarana Peningkatan Pemberdayaan Ekonomi Umat*, ([http://www.kompasiana.com/tubagusencep/wakaf-produktif-sarana-peningkatan-pemberdayaan-ekonomi-umat\\_56fd292e64afbdb20a87ec12](http://www.kompasiana.com/tubagusencep/wakaf-produktif-sarana-peningkatan-pemberdayaan-ekonomi-umat_56fd292e64afbdb20a87ec12), access on 31 March 2017)
- Lubis,Suhwardi K. dkk.2010.*Wakaf dan Pemberdayaan Umat*. Jakarta: Sinar Grafika.
- Mubarok,Jaih.2008. *Wakaf Produktif*, Cetakan Pertama. Bandung: Simbiosis Rekatama Media.
- Nadzir, Moh.1999. *Metode Penelitian*.Jakarta: Ghalia Indonesia.
- Praja, Junaya S.1995.*Perwakafan di Indonesia: Sejarah, Pemikiran, Hukum, danPerkembangannya*. Bandung: YayasanPiara.

Qahar, Mundzir.2005.*Manajemen Wakaf Produktif*.Jakarta: PT. Khalifah.

Rozalinda.2015. *Manajemen Wakaf Produktif*. Jakarta: PT. Raja Grafindo Persada.

Usman, Rachmadi.2013. *Hukum Perwakafan di Indonesia*. Jakarta: Sinar Grafika.

UU No. 41 Tahun 2004 tentangWakaf

Zuhaili, Wahbah.2011. *Fiqih Islam wa Adillatuhu*, Darul Fikr, X. Jakarta: Gema Insani.